

¶ Bewise and be warned.

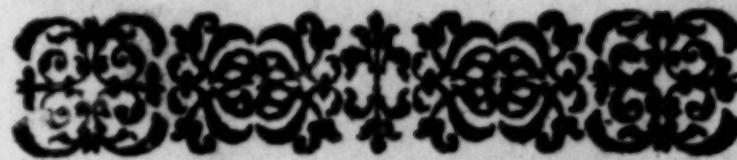
SIRACH. V.

Makeno carrying to turne vnto the Lord and
put not off from day to day, for sodenly shall his
wrath come, and in the time of vengeance he
shall destroy thee.

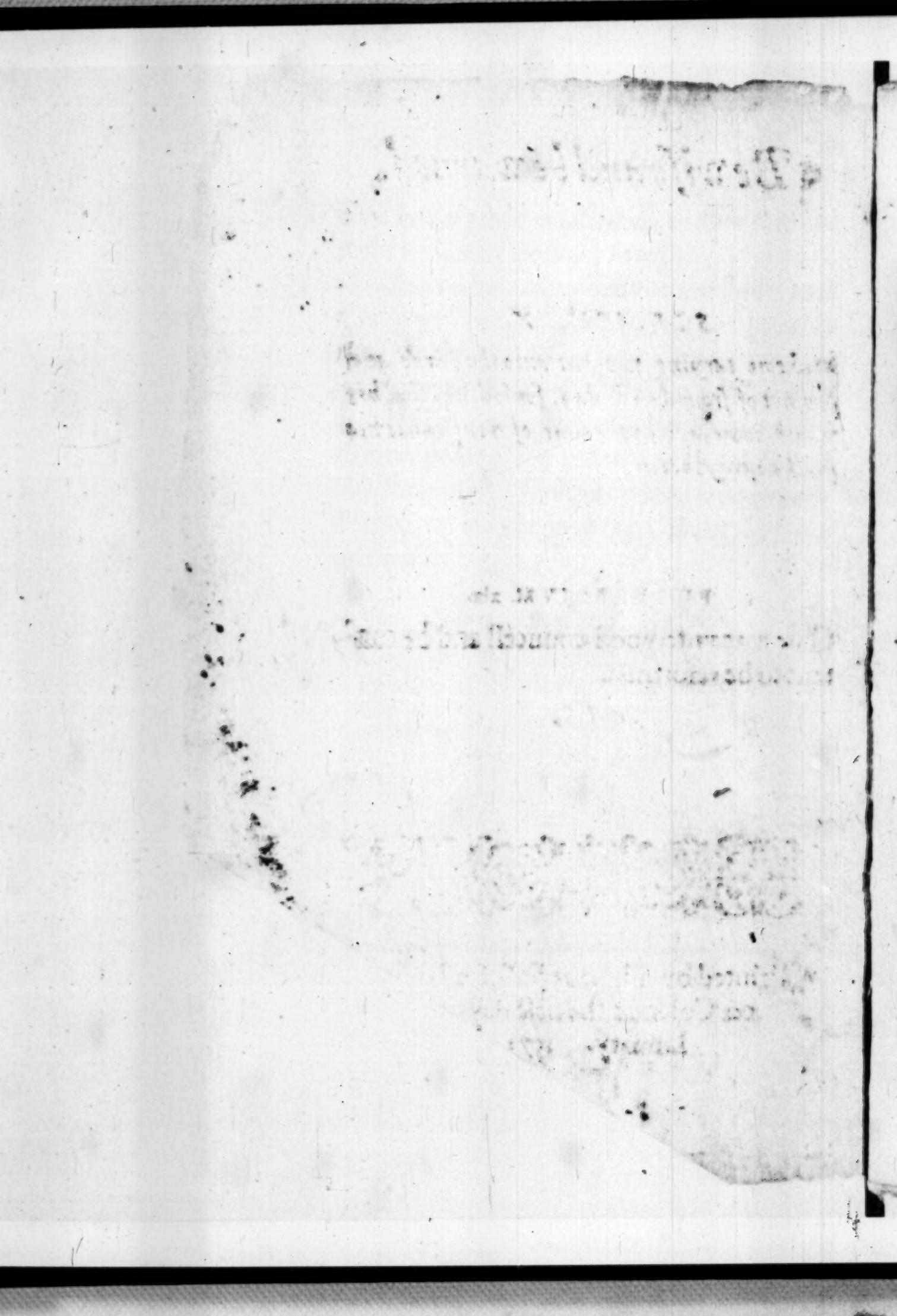
PROVERBIVM. xii.

Give eare vnto good councell and be com-
tent to be reformed.

P.C. I.S.



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The Preface

to the Reader.



¶ Orasmuche according to the
saying of Sainct Paul, as al-
though I speake with the tungs
of men and Aungels : and yet
had no loue. I were euuen as a
sounding brasse, or a tinkeling Simbal : so that
no worke without loue preuaileth any thing, &
no man loueth God that hath not a care for : &
diligently loketh to his neighbour or brother, be-
cause the gifteis of the spirit are givene vs to do 1. Cor. 12.
service to, and to profite the congregation: and
therfore muche doth he that loueth much, and
much doth he that doth something well, and
well doth he that serueth the common welth,
and being therfore good alwaies to be zelous in Galati.
a good thing: and any thing ought willingly to
be enterprised for the loue of God, euuen so of n.^e
loue and dutie to God, and lousing care for the
continuall prosperitie of my countrey, I haue
enterprised this little worke, beseeching you my
bretheren louingly to suffer hearin the wordes ^{Hi}
of exhortation, and to haue as carefull consid-
ration of the same, that we go not to waste, and
be made a iesting stock to all nations: that our

A. iii.

to the Reader.

wits be not giuen to Aleants, and our fields to
destroyers. And we made bondslaues of corrup-
tion, but rather taking heede to our soules and
keping well our soules, our life may be agreeable
unto the doctrine which we professeth, wherby we
may auoyd the danger of the like miserie, chas
of late yeares we tastid, and thus gentil reader,
On recompence of thy trauell, in the reading of
this little worke, God graunt thee to reape such
benifite, as may be for the comforde of thy soule
and bodie.

Give God the prayse.

Be vwise, and be vwarmed.

To vnto A Christian there
can be nothing more com-
modious , more comfor-
table, nor more beneficial,
In the exercise & know-
ledge of the scriptures, be-
yond God, the very food
of the soule : Even so
the great loue of god,
power of the same God
either the inestimable
delyght by him, can eyther be
in, nor yet man knowe
whatice to so gracious and
awful saviour. Wherby
with all possible thankes
apperteineth, and againe
as the scriptures and holy word
thevery man selfe, a God of mercy, redy
to supposte, ayde and assit, helpe & com-
foste, and in all perills and distresse to
have a care to defend those þ feare him.
Who is he ther likevise found a seuer &
terrible Judge to punish, destroye, con-
demne and bring to death all such, as the
whiche being obstinate and wilfullly ig-
norant of his wazde and gospell, misse

A. iii. mædes

Be vvisc, and be vvarned.

needs be desperately carelesse of his wil,
of which both in the same scriptures are
plenty of eramples for our instruction
and learning. And as by the ^{scriptures}
we fynde the law to condemⁿ
so fynde we ther the gosp^e
promes of mercye : f^{or}
pent and acknowledg^e
preaching of the law,
selues to be scollers ,
and fulfil the law, wh^t the
law, is a fast sayth in t^r
coupled with our profe-
tyng our selues to lea-
and to learne to beleue
promised them, we fynde
the stories & lynes of t^r b^r
what chanced them : & by
they^r scole master taught
them perfect: and how he try^e
from the false. Wherefore the scriptures
are by al means so requisite and necessa-
ry, as of necessitie they are to bee used
with all reverence, not alone of the learned
but also of other sortes & degrades of
people of what estate or calling so ever,
be they riche, be they poore, be they olde,
be they young, for as Fulgentius sayth in
the scriptures, there is sufficient and a-
boundance

Be vvisc, aud be vvarned.

bundance for men to eate, and for chil-
dren to suck, yea whatsoeuer is mete for
all ages, which wordes of Fulgentius as
they be true, so ought all men to gne
credit to the same and to beleue them,
specially and chiefly bycause he buildeth
vpon so substantial, so sure and infallible
foundation, the worde of God: for this
commannement gaue Moyses in the
name of the Lord, to the hole congrega-
tion of Israell. See that thou reade this Dent. 31.
lawe before all Israell, in theyr eares,
bothe men, wemen & children, and stran-
gers that are with in thy gates, to what
purpose, it followeth, y they may hear,
learne, and feare the Lord theyr God, &
be diligent to keepe his law: to hear is
the cause: but hear is no exceptiō of per-
son, hear are none exempted, but al must
hear, men wemen and children, for there
is sufficient for al ages. And yet further,
Christ sayth, come vnto me all yee that
labor and are laden and I will refreshe
you: but hear agayn none are forbiddē:
Wherfore my brethern, euē as forth
of a wel, by gods prouidence we do with
materiall buckettes draine water for the
necessary use of our naturall bodies, so
likewise as good scollers, let vs obey,

Be vwise, and be vvarned.

John. 5.

wisdom.
16.

ently follow the sweete and profitable
councell given vs by Christ, pronounced
by th^r mouth of his beloved Apostle :
Search the scriptures saith he, for in thē
ye haue eternall life : and from thence,
euen from the scriptures, we must with
the bucklettes of willing harts & minds,
draw out of the word of god, which is the
fountayne and spring of spirituall felici-
tie, from whence I say, we must draw the
sweete water of life , which plentifully
floweth from the rock Christ, to refresh
our thursty soules, for the scriptures do
cause that in the mind of man may shine
assured knowledge of God , in the soule
holines, and in al the powers obedience,
to be performed according to the prese-
nies of the word . **T**he scriptures is as a
salue, wherewith our soules are healed.
It is thy word that preserueth them that
put ther^r trust in thē, so that in þ scrip-
tures which is the onely and holy wo^rde
of God. **W**e synde toþ very plat, forme,
and ready broade beaten pathe way, that
leadeth to the vnderstanding and know-
ledge of that inestimable treasure and
fuel Jesu Christ, whose death, hath ful-
ly wrought the perfection of eternal sal-
vation , to as many as believe, as sayth
Haining

Be vwise, and be vvarned.

Saint Paule, if thou knowledge wifh
thy mouth & beleue wifh thy harte that
God raised Iesuſ from death: thou shalt
be ſafe. For the beleue of the hart iuſti-
fieth, but as iuſtification commeth thow-
rough faith, ſo cometh faith by hearing: &
ſo that without the Scriptures of God,
there is no knowledge of him. For the
ignorance of the Scriptures is the igno-
rance of Christ, and not to know Christ,
is to be in darknes, for without y know-
ledge of god, ther is no ſaluation, for he
that beleueth on the Sonne bath euerla-
ſting lyfe: and he that beleueth not the
ſonne, shall not ſee lyfe, but the wrath of
God abydeth on him. And how ſhall we
believe on him that we knowe not? And
how ſhal we know hym but by the scrip-
tures: for in them is he perfectly ſene
and knowne. Gods worde and the holy
ghost are the glasse wherin Christ will
be beholden: and with this beholding we
muſt be content vntill hym ſelfe come to
iudgement, for afterwards we ſhall en-
tope the fight of him for ever.

If by the Scriptures then we receyue
ſuche vnspeakable bencife, even the ſa-
uetie of ſoule and body: if no Christian
can comfort him ſelfe in God & Chriſte

B.i. with,

Be vwise, and be vvarned.

Without the knowledge of them. And therefore of mere necessarie must nedes be acquainted with thē, and know howe to vse them as a chief safegarde and defensē for him against the malice of the enemie Sathan, who selde me leaueth vnassaulted by one meanes & other the famely of the faithfull. What have we then to thinke or iudge of them that by their pollicies practise to disarme vs, & to leauē as it were naked and weaponle, to be a pray vnto our so bateful and auncient an enemie sathan the Devil, of whose continuall endeouore to annoy vs, the stories of all tymes do instruct & teache vs. For in likewise as he set him selfe agaynst our first parents, and that by taking gods word out of their harts, so employeth he him selfe wholy vnto the endeouour at all times y^t h^e: word being preached, may be taken frō gods people: and being greedily desirous to haue our neckes vnder his roke, as Peter wittēteth, goeth about leke a roaring lyon seeking whom he may deuoure. For in lyke manner as Iapheth by Hypocrisie & superstition, and Layne by cructie persēcuted the true church, usurping vnto them selfes the tytle of the church, and changed

Be vwise, and be vvarned.

changed the true worshippinge of God
into heathenish Ipoctrise and superstiti-
on: and as the envious Philistines stop-
ped the welles of Abraham, filling the
with earth, to putt the memorial of them
out of mynd, that they might challenge
the ground. Even so at all times hath
ben, and dayly are like practises by which
estranged from God, and to make hym
unknowen unto vs by shadewings his
gospell from vs, hyding & couering the
same with monstorous cloudes of cor-
rupt doctrine, to robbe and spoyle vs of
the gospell which is the very ground of
our faith in Jesus Christe, alluring and
forcing vs to set our affections vpon the
inuentions, deuyces, dreames and tradi-
tions of men, to bring vs to vter confu-
sion, but w^m unto them (saith the Pro-
phet) that call euill good, and good euill,
which make darknes light, & light dark-
nes, the wrath of the Lord is kindled
against them, and their karakes shall ly
in the open strectes like myre: but thus
it wilbe that Christ his kingdome shall
alwayes haue enemies, according to the
first ymre: The seide of the Serpent
shall ly in waite for the seide of the wo-
man: and true this is, the sto:ie of the
B.ii. church

Be vwise, and be vvarned.

church from thenceforth that the seide
was promised unto this present day, rea-
gith vs, for where so euer is an Abell,
there is also some a Cain: where soeuer
is an Isaac ther is also an Ismael: wher-
as a Jacob, there is also some Esau oþ o-
ther: where is a David, there is also a
Paul: where is a Christe, there is also a
Judas: and whereas is a Paule, ther is
some Nero. And we muste not looke to
haue it otherwysse, for Sathan lyeth al-
wyses in wayte for Christ his churche,
which he endeuourceth, eyther utterly to
abolishe, oþ els to desile it with wicked
doctrine and manners. But now behold
I pray you, a pleasant Allegory, for here
shal ye haue the state and Image of the
church as it were paynted out: The sea
is the world, the ship is the church, the
Devill is the winde, the Disciples are þ
godly companie of belouers, Christe is
the truthe, and the gospell is fayth. And
firste note, that before Christe with his
Disciples entered into the ship: the sea
was calme, which is to be understand,
the world slept soundly in his owne sins:
but as soone as Christe entered into the
ship, there arose a mighty tempest, in so
much as þ ship seemed to be overwhel-
med

Be vwise, and be vvarned.

med: but what ensued, Christ ther who could comaund the sea and wyndes: and heare we maye learne, that out of this little ship (that is to say the church) ther is no sauergard, but yit it behoueth vs to looke wel about vs here, that wee take not our enemies ship for the true ship, for they haue subtelly wrought to deceyue vs . The enemies ship is better decked and garnished outwardly and of greater receypte within , but the true ship hath her decking inwardly, & hath a much more stately master,namely the holy ghost: all þ marynes that it hath, are godly: it hath the woerde of god and the sacraments in right vse & obedience to the ministry, and with these treasures this ship holdeth hit selfe contented in so great waves and boisterous billows. For ye must know that this ship saileth not in the calme sea, but is tossed with þ waves and surges, whiche dryues and tosses it hither and thither: which thing to be moste true the storie of the worlde sheweth, when god had made the world, he put his ship in the middest of it. And by and by the devill the enemy of Gods sonne tossed it with stormes , which frō thence forth was miserably turmoyled

Be vwise, and be vvarned.

Unto the tyme of Noe. And after Noe to
Abrahams tyme, from Abrahams to
Moyses: and from thence to Christ his
tyme: who to the intent to save the ship,
came into the wold, yet scared not the
waues therof as then.

But what is the cause that the wold
cannot abyde this little shipe? truely be-
cause the church reprovethe the warkers
of the wold, blameth the worldly vysc
men of folly, condemneth the righteous
men as guilty of sinne, aduanceth not
rich men but pronounceth them vntap-
py and wretched, onles true godlynesse
be the governour and ruler of theyr ry-
ches. And this þ Christ promised wher he
said, the holy ghost shall reþone þ world
of sin, of righteousness and of iudgment.

But if a questiō might be now asked,
what had Abel offendid Cain who hor-
ribly murdered him? John answereth:
Abels warkers were good and his bro-
thers euill. What had Noe done? wher-
in had Jeremiy offendid? what and wher-
in had Elai trasgressed? and what Christ
in whō was no sinne to be shont, wher-
had the Apostles or all the Martyrs fro
the beginning of the wold to this daye
offended? onles because they wold haue
brought

Be vwise, and be vvarned.

brought the world back from shne, fr̄
darkenes to light, that men might liue
godly, honestly, & uprightly in the world
according to the w̄d: but this is the re-
warde that the world is wont to requit
his benefactors with all, but as the ver-
ties of children haue very large promis-
ses of godly successe in this lyfe. So the
vices in children, whiche fight against
these vertues haue threatnings of most
graveous and extreame punishments,
which also extend them selues even vn-
to their posteritie, for the offspring (for
the most parte) receyue their vices of
their aunctry as it were by inheritance:
whose errours are to be detested, because
their tranci tendeth to dep̄ine vs of the
w̄de of God: wherein they declare and
shewe themselves manifestly to be the
children of their father the Devil: and
therefore consequently, as muche as in
them is, are his instrumentes to hinder
the saluation of man: wherefore accord-
ing to the olde proverbe, what is breed
in the bone will never oute of the flesh.
And what nature hath given, is not easi-
ly to be remoued: & therefore such fath̄r
such children: The posteritie of Cain
will shew the propertie of theyr prede-
cessors:

Be vwise, and be vvarned.

Csat.t.

ressor: it is againe nature and kynde for
the to spare oþ sauē that which they can
destroy and make hauock of. The brode
of Cainē will nedes be knowne by their
bloudy recognisance, the diabol that king
of darknesse, and his beleued Antichrist
the Pope, continually persecute & bende
all their force to this end, that they may
extinguish the true religion of Ch̄st.
Their delight is in bloud: They practise
to spoyle the ship, but al will not helpe
nor preuayle: for as Jeremy sayd, they
shall fight against thee, but they shal not
be able to overcome thee, for I am with
thee sayth the Lord to defende thee. And
ye shall see me in ioye when they shall
be confounded: be then of good cheere:
pluck vp your harts, and be mery ye ma-
riners that sayle in Ch̄st his ship, for it
cannot be destroyed. For God (as he is
able to bring to passe that of the stones
there shall ryse vp children unto Abra-
ham) cuen so hath he by his wonderfull
prouidence appoynted the bloud of the
martyrs to be the saede of the gospel: yea
and of the ashes of those whom through
tyrannie the fyres haue consumed, God
hath raysed great numbers now living,
whom he hath ordayned and appoynted

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9

Be vvisc, and be yvarned.

for the furnature of his ship, to the great
glory of our God: the coloat of his flock.
And wherof to þ great pryme of his name
be it spoken, we his people of Ingland,
hane had the exerience, and even at this
day, to our consolation and comfort, the
Lord of his mercy so cōtinue it, & make
vs thankfull to him for the same. For
greate is the loue that God hathe to hys
church, yet nothing do these miracles of
our mightie God moue the hartes of his
enemies, whose eyes are so blynde that
they see not, and theyz hartz so hardeneþ
that they vnderstand not: but even stil at
those dayes proceðe & go forward with
their Cain like charitis, according to the
rule of the ronish Antechristian church:
the Successors of Cain: for how rage
the Heathen now: how fret they: how
fame they: how lay they theyz heads to-
gether to conspyre against the Lord and
his anoynted. Alasse, who seeth not howe
cruelly they even now persecute Christ
in his members: onely to supprese and
red vnder fote the glorioous gospell of
Christ Jesu. What besiegging of holdes
and fortes: What racyng of walles:
What destruction and sackyng of Ci-
ties & townes: What spoyling of Coun-
C.i. treys:

Be vwise, and be vvarned.

treys: What drowning: what hanging:
what burning and outrageous & horri-
ble dealing with gods deatlyngs: What
bloody and monstorous murderyng of
the poore innocents: sparing no degree,
no age: but fro the noblest to the mea-
neste: Man, Womman, Childe. From the
gray headed to the tenderest of yeares:
yea, euen to the very babe sucking at his
Psal. 76 mothers brest, geuing the dead bodies
of gods seruantes to the fowles of the
ryre, to be devowred: & the flesh of gods
saynts, to the beastes of the lande: shew-
ing they: bloud as water on euery side.
They go beyond Herod, who went but
so far: but these they: workes declare
them, and shew of what spirit they are,
& that they be euen of that brynde of tur-
magalants and hell hounds that the pro-
phet in the person of Christ speaketh of:
ye hate the god & loue the euil: ye pluck
of mens skinnes and fleshe from they:
bones, ye rate the fleshe of my people, &
sley of they: skinnes: ye breake they:
bones: ye chop them in peces as it were
into a Cauldron. Is this according to the
commaundement, (thou shalt not kyll)
how agreeth this dealinge wyth the er-
reste wyl and commaundement of god:
loue

Miche-
as. 3.

Be wyse, and be wvarned

Love thy neigbor as thy selfe. Rom.13
feth not his neigbor, & therfore is love
the fullfilling of the law. But oh ye blis-
dy bodes, how fulful yea the law: what
is love become wþch you: for they that
love, be mercifull: and they that be mer-
cyfull, be love: so the fountayne shew-
eth the water, & the water the fountaine:
for love & mercy are inseperable: Dost
loue consist in cutting of throttes, and
murthering of innocents & doth loue con-
sist in making spoyle and havock of the
people of God? Oh gredy, devouiring
wclues: Oh bloodthirsty tyrantes: Oh
bottoales bellies, who dayly embaw-
ping your selues with, and gowlyng in
the blode of gods lambs, are never ful-
noȝ salised but the ryght hande of the yfel.22
most highest shall change all. Wherefore
oh thou chosen flocke of thy shepherd
Christ Iesu, dismay not, discourage not,
fayne not, murmur not, grudge not, re-
ayne not, neþher refuse to bear a lyttle
paece of affyction in thy master Christ,
who of love to ease thes, dyed himselfe bear
the greit and heaþy burthen, think not
much that thou being gyldie by meaneſ
of thy manyfolde sinnes and forgetful-
nes of thy dutie to thy master Christ Iesu,

Be vwise, and be vvaried.

sa, do suffer sonne louing correction. And
sele the favorable hand of thy heauenly
father: when he being gyltlesse did bear
the burthen of thy sinne, & of the sinnes
of the hole world in his body vpon the
croſſe: but pluck vp thy hart oh Israel,
thou chosen generation & peculer people
beloued of God: and comfort thy ſelf
in him, knowing that the croſſe which is
affliction of the body, grefe of mynde,
loſſe of goods and frends, hunger, thurst,
nakednes, impriſonment and deaſt, is
naturallly incident vnto the churche of
God and members of Iesu Christ.

3. Reg. for the loſſe of his ſonne Iouſeph: and Iouſeph like wife ſuffered affliction of the bo-
Luke.16 dy in priſon: Lazarus felte hunger and
the paine of his byles, at the rich mans
gates: Micheas was buffeted, and fedde
with bread & water: Jobe lost his goods,
his children, his hoſte: the Prophet Eſay
was cutte in pieces with a ſaw: Jeremi
was ſtoned to deaſt: John Baptift was
caſt into priſon and beheaded: James the
brother of John was ſlain with h ſword:
and did not Christ him ſelue ſuffer the
moſt shamefull death of the Croſſe: the
ſeruant therfore is not greater then his
maſter,

Job. 1.

Be vwise, and be vvarned.

master : if they haue persecuted me, so John. 15.
will they persecute you. The time will John. 16
come that whosoeuer killeth you, will
thinke he doth God good seruis . In the
world ye shall haue tribulation: and hee
that taketh not vp his Crosse and followeth
me after me, is not meete for me, so
we must through much tribulation enter Act. 14.
into the kingdoin of god: ye shalbe hated
of al men for my names sake, but hee that
indureth to the ende, shalbe sauued. Now
seeing that greate are the benefites that
bearing of the Crosse bringeth , doubt
not, neyther feare thou to take vppe thy
Crosse by the which thou goest to a king-
dom, for suffering of affliction for Christ
his sake, maketh aptnes to comprehend
heauenly thinges. Blessed are they that Math. 5.
suffer persecution, for righteousness, for
theyrs is the kingdom of heaven. Where Gal. 6
soye be euuen of Paules mynde, and say,
God forbid that I should reioyce but in
the Crosse of our lord Jesus Christ , for
surely no man feleth, þ Passio of Christ
so much in his law, as hee unto whom it
chanceth to suffer the like thinges, for in
the Crosse is ayde agaynst the enemy, in
the Crosse is strenght of mind, in þ Crosse
is joy of spirit, and the Crosse and afflic-

C. iii.

tion

Be vvisc, and be vvarned.

tit of the Godly, procedeth of the fathcrly loue, of the heavenly fathcr towardest his child:en, whom he chastiseth(in this world only) therby putting vs in reme- brance of our sinnes, yet not that by our Crosse we make satisfaction therfore: for that bath Chist him selfe done vpon the Crosse once for all. But that we shoule therby mortifie our selues, our fleshlye members, and being gentlye corrected for our sins, shoule turne vnto our God and repent and not be damned with the worlde, but become pure vessells, being therfore exercised, with the Crosse. Let vs seeke comforste at the fathcrly mercy of our God through Iesus Chist who graunt vs grace to glorify him with true patience vnder the Crosse: and this order is in the Crosse saluatō, wherof to make vs partakers, and therby to try our pa-

Matt. 10 tience, behold sayth he, I send you forth as shepe amongst wolves, and yet not that he therfore leaueth you destitute of helpe. For the Lorde hath such care for you, that he preserueth the soules of such as be in aduersitie, yea, I am with him in **psal. 62** his trouble sayth he. And I deliuer him and bring him to hono:z. And therefore **psal. 91** Sirac. 4 for the truth vnto the death, & God shall fight

12

Be vwise, and be vvafned.

fighte for thē agaynst thine enimies: yea
as a father Pitteth his sōne childdren, e, **Psal 103**
nen so the Lord is merciful to those that
feare him. he loseth the prisoners, geuteth **Ps. 146**
fight to the blynd, helpeth them that are
fallen, and defendeth the fatherlese and
widow. And Joseph being in Egypt, did **Act. 7.**
not God deliver him oute of all his trou-
bles: Peter likewise being in prison, his **Act. 12.**
chapnes by the prouidence of God fell
from him and he was gyded forth by the
Angel of the Lorde. The Apostles of the **Act. 5.**
Lorde being impysoned were delivered
by night by h Angel of god, who opened
the dores and brought them forth: Peter
and other Apostles being in daunger of
death were delivered by the power of
god, through the words of Camaliel: so
to those that seeke after the kingdome of **Luke. 12**
God, al things needful shalbe ministred,
cast therfore your care vpon him so he
careth for you. And let them that be tre-¹. **Pe. 5.**
bled accōding to the will of God, comit
their soules vnto him with welboirg, as
vnto a faythful creator. So whyle we
live; the Lor'd proteach vs and if we dy ². **Ti. 2.**
with him, we shal also live with him. Let
patience therfore in all extremities take
place, for patience enioyeth peace of mind,
patience

Be vvisc, and be vvarned.

patience in aduersitie maketh frendship
with Christ: the patient man, euery man
prayseth and worthely, for he is like vny
to Christ, whose life was y true pattern
of patience, the more aduersitie suffered
with patience, the greater peace is en-
joyed: patience is a token of wisdom,
Pro. 14. and a paciente man is better then one
Pro. 16. stronge. And he that can rule him selfe,
is more worthy then he that winneth a
psal. 27 Citie. Tary the Lordes leysure, be strog
Heb. 10. and he shal conforte thine hart, ye haue
naede of patience, that after ye haue don
the wil of God, ye might receyue y p:os-
Phi. 4. mises, and bicause he that is patient hath
Heb. 12. much vnderstanding, let vs runne with
patience the race that is set before vs, for
whether pouertie or banishment, impri-
sonment or shame, sicknesse or losse of pa-
rentes, or children, or any other lyke do-
mowe vs, we must thinke that none of
these thinges doe happen but by the will
and prouidence of God. And that he doth
nothing but by most iust order (for why)
our innumerable and dayly offences de-
serue to be chastised more sharplie and
with more greuousre correction, then such
as the merciful goodnes of the Lord lay-
eth vpon vs: wherefore being patience is
so

13

Be vvisc, and be vvarned.

so profitable, and b^ryngeth so singuler
commodities, and being so great a ver-
tue when a mans mynde is not moued
nor broken in aduersitie. God graunt vs
therfore to be so moued to þ study of pa-
tience, and that by the authozitie of Gods
worde, that being exercysed & tryed ther-
by, we may constantly perceuer and cō-
tinue in þ course of Godly lyfe, through-
out all kynde of aduersities, & after our
longe continuance vs saued.

But now a little to returne agayne to
the words that went before : I send you
forth as shepe among wolues : wherby
is easely discerned, who be the shepe, who
be the wolues. The shepe deuour not, but
are deuoured: the wolues are not deuou-
red, but they deuour the shepe. So the
Church of Christ is knowne from the
Church of Antechrist by this difference,
the church of God is persecuted, and the
church of þ Devil persecuteth: of which
church of the Devil, that Antichrist the
Pope is the cheife Champion: the ring-
leader of false Prophets, þ ouerthower of
true godlines, who neither teacheth, nor
reprooueth by the worde, but feareth the
godly with craultie: not only by striking,
but also imþisoning them that withstand

D.i. him.

Be vwise, and be vvarned.

him. And persecuteth to the death þ Prophets of the Lord , so theyz preaching of the truth and constancie, so that we may see that the crosse of the godly procedeth of the loue of God towardses them, and is to theyz comforste in Christ Jesu , euen to life eueralsting.

But the enemies of Christ his Crosse and rable of reprobates boyde of theyz crosse : Nay truly : for the Scriptures make mention that God leaueth not his enemyes vntouched , as for example. Caine for his bloody facte, was not least unpunished, but Abels blood crying vengeance in the eares of God. Cain was banished oute of gods sight and made a vagabond and a renegate vpon the earth.

Josua 10. The Amorites being enemies to Josua the chosen Seruant of God, were in the field destroyed by the mightie power of God with stones from heauen, and nine of theyz Kings deliuered into þ hands of

Judi. 13. Josua & Iwer haged. Holofernes a nightie Prince and enemy to God , was by the prouidence of God conquered by the hands of women. Pharo pursuing Isra-

Ero. 14. ell , the sea being to them a saueguard, was to Pharo and his hole armye an ouerthow and present destruction . Herod

Be vwise, and be vvarned.

rod an enemy to the people of God, being
in his cheeze pompe, was for his arzo, ^{Act. 12.}
gancye eaten wþt wormes, and
gaue vp þ ghost, with infinite numbers
of like stópes which I might aledge, but
for brevety I let them passe. But now if
God haue thus shewed him selfe so migh-
tie & righteous a Judge: if hee haue thus
bent his irefull countenance against his
enemies, and so terribly poured downe
his wrath vpon them, in those dayes: sup-
pose you he hath forgotten him selfe, or
think you that he will leau you untou-
ched, oh you Arch enemies of our tyme:
do you imaken that he is either blynde
and seeth not your tirannie and bloodyre
butcherly behauour: or that he is death
and heareth not the lametale groanings
and outcryes of them that innocently
haue yeldeþ theyȝ lyues to the slaughter:
oh no: deceyue not your selues, for if the
blood of Abel cryed vengance in the eare
of God, for the cruell dealing of his bro-
ther Cain, & was herd. Thinke you that
the abundance of blood of so many thou-
sandes of gods children whiche yee haue
spilt, wil not by God be required at your
handes: res, bee assured, the Lord him
selfe wilbe reuenged vpon you.

D.ii. poure

Be vwise, and be vvarned.

poure and force of our God is not decayed, neyther his arme shorthened, but he is

even now the same God that he the was.

Wherfore let this be known unto you, and wherof be you mosse wel assured, y^e the lenger that the mightie God with- holdeth and deferreth his comming, so with the more behemency and fury, and the whotter shall his w^rathe be kindled agaynst you: & with the more greuous plagues shall he vere and punish you, when he shall appoynt the tyme of hys comming. And as the affliction & crosse

of the godly, procedeth from God to the

of loue, to theyr comforde and consolati-

on: So shall your punishment procede

of gods w^rath and soze displeasure to pu-

nish you as his enemys & aduersaries,

to your confusion and vtter destruction.

The quarell is his owne, and he himself

will reuenge it, whenthe burthen wil-

bee to heauy, for you to beare, that now

glory and tryumphe in your gredy desire

of bloud. Shall not God auenge his elect:

which cry day and night unto him: Yes

he will auenge them, and when he com-

meth, he cometh spedely. And who may

abyde in his sight when he is angry, saith

Dauid. For cuen as vpon the sodayne he

sente

Luke.

Psal. 78

Be vwise, and be vvarned.

Sente downe syre from Heauen : which 4. Reg. 1
consumed the Captaynes & theyr bende,
so hath he his plagues prepared for you,
and shall crushe you and breake in pieces
with an Iron Rod, or Scepter, euen lyke
an earthen vessel, and make you as duste
to trample on. His wrath shalbe shortly
kyndled agaynst you: How wel hath the C. sat. 3.
Prophet of God found you out. For both
your wordes and councells sayth hee, are
agaynst the lord, ye prouoke the maiestie
of god to anger. Who be vnto your souls,
for they shalbe heauely rewarded, & by C. sat. 14
cause ye haue wasted your land and de-
stroied your people, ye shalbe Swept out
with the besom of destruction, saith the
lord of hostes. For the generation of the C. sat. 26
wicked shalbe without honour. The ma-
licious Tirantes when they dy are ney-
ther in life, nor in the resurrection: For
thou visitest them and rootest them oute,
and destroiest all the memoriall of them.
I will stretch out my hand and destroye
the destroier saith þ Lord: A great ven-
gance wil I take vpon them, and punish
them cruelly that they may knew howe
that I am the Lord which haue avenged
mee of them. Behold I come shortly, and
my reward with me, to geue euery man
Reue. 22
D. iii. according

Be vwise, and be vvarned.

Reue. 21 according as his dæds shalbe. And so cō-
clude, the abhominable murderers shall
have theye part in the lake that burneth
with fyre and Brimstone : And the Au-
thor of this saying is worthy of credit.

But now my deere bretheren of Eng-
lād, as none of vs are worthy to be accōp-
ted of the stocke of Christ his folde , that
hath not w compassion in his hart, y per-
fect feeling of the misery of our persecu-
ted bretheren our neighbours, and with a
willing harte releue them to our poure
and with greefe of mynd in their behalfe,
doe humbly call vpon God to strengthen
them with patience & constancy of fayth,
that they may mekely and humbly sub-
mit them selues vnder the crosse, which
it hath pleased God for their triall to lay
vpon them. And wherof at his good plea-
sure hee will agayne discharge them and
vnburthen them : So let vs agayne well
knowe that all crosses and calamityes
are as Hermondes from heauen for sin:
and are layd vpon our neigbores for vs
to take ersample and warning by : And
preach as it were vnto vs, that we shold
faile to the amendmente of our lyfe be-
time, least God caste vs of in his aunger.
So, although it hath pleased god to giue
vnto

16

Be vwise, and be vvarned.

vnto vs the vse of his gospel, offring vnto vs therby soule health, which is received by fayth throught hearing: yet is it not enough y the same be taught & hard, onlesse it be also kept, & to kepe y word, is to learn what is herd, to hold it, to believe it, and to perfoyme true obediency to God throught faith, as did our father Abraham. He hard the word, he held it, he believed it, yea and yelded such obedience to it by fayth, y he would at gods apoyntmente rather slaye his only-begotten sonne, then break gods commaūdement. But wher is he among vs, that yeldeth this obediēce vnto god, we wilbe called Abrahams childre, but we wil not traide in our fathers foote steps, would to God we had consideration of his p̄mises to them that heare and obey it. For they are blessed saith he, which is to say, Psal.81. sette frē from wretchednes. Oh that my people would obey me, for if Israel wold walke in my wayes, I shoulde soone put downe theyr enemyes, and turne myne hand agaynst theyr aduersaries. Let vs not now so much trust to our prosperity, that according to the olde prouerb, we set cock on hope and be ouermuch careles, but in our prosperity let vs be afraid

Be vwise, and be vvarned.

to offend the maiestie of our louing Lord
and God. Who as (thankes to him) hath
hetherto so he may henseforth carefull-
ly kepe vs from aduersitie and daunger
of our enemies, for as no man better vn-
derstandeth the cōmodities of libertie &
health, then he that hath some times felt
the hardnes of imprisonment, and pains
of sicknes? So haue we good cause to be
myndfull of our late lamentable state,
wherin we then lacking ſ libertie of our
conscience: did tast of the lyke misery that
our bretheren and neighbours about vs
are now partakers of, which may nowe
giue vs due conſideration, to think with
our selues how perillous and daungerous
a thing it would be for vs that haue pro-
fessed our selues Christians, to bring our
selues again vnder the Devils yoke, and
into the trappes of Tirantes that thyſt
after our bloud, & which as they vndoubt-
tedly think long for: so doth our wicked
lyfe and conuerſation, euē hasten the
performaunce of their greedy deſire: but
leaste that our God being the ſooneſt diſ-
pleased, let loſe the rapnes to Tirantes,
and our enemies, that he may therby re-
uenge our vnthankfulnes, let vs accor-
dind to our profeſſion as becometh chri-
ſians,

17

Be vvisc, and be vvarned.

Christians, abandon þ causes that iustly þ
cure his heauye and imþtable displea-
sure, and wrath agaynst vs, let vs put a-
away our euill thoughtes oufe of Gods
sight: ceace from doing ill and violence, Esa.1.
learne to do righte, apply our selues to e-
quitie, deliuer the oppressed, help the fa-
therlesse, to his righte, hear the widowes
complaynt, detest our monstrous and lu-
cifer lyke pzyde, our detestable and hor-
rible whozdom, our grædy couetousnes,
our bribery and extortion, our glottony
and dronkennes, our lacke of truthe be-
twen man & man, in bying & selling: for
through unrighteouse dealing, wrog blas-
phemey & deceipt, a Realm shalbe transla-
ted frõ one kingdome to an other, & with
these vices are we dangerously infected:
And the church of god never being with-
out hir certeyn woundes for our Lord to
powre his wine & oyle into. So lette vs
use the means þ god hath apoynted vs to
stay his deserued wrath & plagues pre-
pared fo; vs. Let vs dyltigently, spedcly,
& continually with all possible reverence
& humblenes of hart, invocate & cal vpon
þ name of our god, making vnto him our
harty supplication & prayers. The lack &
dangerous necklecting wherof, as it is þ

C.ii.

Chas.

Be vwise, and be vvarned.

cheefe & only cause of al losenes and vncleanes of life & couersation. So by continual and earnest repentance and often lifting vp our hartes unto God throngh prayer being seruently made and faythfully vsed, is the life to be obteyned that pleaseþ god, for p̄ayer is a salue for sin, and a preseruatyue for them þ prepares them selues to it: prayer is a quietnesse and saueguard of þe which are molested, prayer is a comforde to them who wyth grexes are afflicted: prayer is a heauen to them that suffer shipwark: prayer in warre is an arming sword, and in peace a gardyn of delights: prayer is to men in bondage liberty, & in pouertie a treasure. To conclude, prayer is the readye path to the pleasant pasture of Paradice: when Pharo, did persecute the children of Israel by p̄ayer, from his rage they were preserued: whē David had greuously offended God, by humble p̄ayer and penitent hart, gods wrath was appeased: by Moyses p̄ayer, the syry flyntes gaue water, the dry ayre gaue meate, þ courageous enemies gaue place to weakling Israelites when as they were oppressed, and almoste surprised with feare of pynching thyſt & want of daili ſode, & ſorce

of

18

Be wised, and be warned.

of dreadfull armes, by Elias prayer the
drought marde fruitful groundes, and by
the same mans prayer the barren soyle
did sanctifie, by Davids prayer greate
Golyaths courage was stoutly daunted,
by Judithes praier, syrce Holofernes
was by hym beheaded: By prayer Dan-
iel in Lyons den, from Lyons Jawes
was preserued: Now seeing then that
prayer is of such force as that it perceth
the Heauenens, and is a powring out of a
faithful hart vnto God, wherin we crave
and desire with earnest affection, eyther
to be preserued from danger of discom-
bitie, spiritual or temporal: Eyther else
to enioye some desired benifite, at Gods
handes, belonging to body or soule: Or
else a yelding of most hartinck thanks, for
some benefit already received. Lette vs
continue in praier and watch in the same
with thankes geting, that through our
prayer our most noble gratiouse & merci-
full Princes Elizabeth, to whom God of
his great goodnes, contrarye to the hye &
erpection of hym enenies, hath hether-
to genen a ioyful & prosperous Raigne:
so he may likewise heape vpon hym the
continuance of many yeares to bee an olde
mother in Israell, that as shee hath well

Be vwise, and be vvarned.

begun so she may zelously proced in the setting forth and aduancing the gospel, of God to his glory, the comfort and preseruation of þy Realme and people, and the discomforting of gods & hir enemies: And that by praier our god may stil giue god successe to the trauels of þ Quæne þy maiesties moste honorable Councelors, illuminating theyz hartes with the spirit of wyls doine, to force, preuent, and þypng to nought, the subtyll secret deuytes, and priuie conspyracie of Sathan, of Antechrist, and of all gods enemies, pretedēd against the veritie of his word, as also that by our prayers, the Bishopps and Pastorps of gods Church, may haue a continuall care to feede his flocke committēd to theyz chardge, with the bread of lyfe: and that Christ may be knowne to them to whome hee is yet a straunger, which is no rare matter in some places in England, the greater is the pittie: for ther must sene needes raigne, because þ they being ignorant of Christ, vnbeliere doth possesse theyz hartes. Moreouer that Judges and Maiistrates through hatred of couetousenes may mayntayne cincritie, and upright dealing in iudgments, that the case rather then the parson bee

con-

Be vwise, and be vvarned.

considered, for whosoever bearing office
is led with rewards, he cannot see what
is rightfull, for rewardes blynd the eyes
of the wise. Also that god lawes being in
force maye bee executed, that offenders
may be punished and the gyldesse defen-
ded, for where god lawes be made & not
executed, their the common weale goeth
to ruin. And moxrouer, that by our prai-
er euery subiect of what degré or calling
so ever, may dutifullly shew their obedys-
ence vnto, and reverencing our Prince
as the minister and Lieutenant of God,
that the Lord our God at the contempla-
tion of our faythfull prayer, whose mer-
eye exceedeth the hugeness of sinne, and
whose grace aboundeth aboue misdeede,
may by the abundance of his spirit by
grace so work in our harts, y' we taking
hede and being obedient to the same our
heauenly father, and having a cheefe re-
gard to the performing of our duties in
the obseruation of his lawe and comande-
mentes, may by the god blessing of the
same our God, quietly consente and rest
in his truthe, and haue the continuance of
ward peace of conscience, that we may
wear out our dayes in prosperitie, & our
yeares in plesuer and ioy in this world,

C.iii. being

Be vwise, and be vvarned.

Psa. 144

being a waste wildernes, frō which must
passe into an other countrey, that we thys
baning this care to accomplish gode wil,
and with this olde yeare, to shake & caste
of & strip our selues of old Adams rags,
and with the newe yeare to apparell our
selues with the florishing and glittering
garment of Jesus Christe, even newnes
of lyfe, and kepe it still on. Then shal we
cōtinue in prosperity, & be beloued of god
our onely stay & refuge who shall migh-
tely protect and defend vs from the dan-
ger of his & our enemis: Then the Lord
our god whch giueth victory unto kings,
& which deliuered David from the per-
rill of the sword, shall saue and deliner vs
from the hands of strange childe, whose
right had is a hand of iniquitie. So þē
let the devil roar, & all the deuels in hell
breake loose: let Pope rage: lette all the
Colledge of Cardenalls and Councells
conspyer, let the bloody Byshops breath
out theyz trayterous mallice, and hate-
fulness of theyz hartes. Pea let the hole
fraternetie of that sylthie generation &
brode of Antechrist, deuise and imagine
what they can or may: And all shalbe in
ayne, for the wozkes of wickednes doe
flosish to be destroyed for euer: And the
enemis

20

Be vwise and be vvarned.

enemies of the Lord shal perish. And all
the workers of wickednes shal be scatter-
ed abrode, for there is no wisedome a-
gynst the Lord our God, the creator of
Heauen and Earth. To whom with his
Christ and the holy Spirit, thre persons
and one God, be all praise, poure, & ma-
telle for euer, and euer. Amen.

¶ Geue God the prayse.

The petition of the penitent.

A bothose that wrapp'd are ia wo,
think long to haue relefe :
To Lord to swage our sozows great,
to thac we shew our grefe.
In whome onely consyts the help,
of each poore synfull slaues :
And in whose choice, body and Soule,
are both to spill or saue.
Oh let our spirits which faine wold yeld
such fruit as faith requires :
Salue the deuel and flesh,
which stil against our soule conspires.
For lo, alasse what we woud not,
in vs styll taketh place :
And what we woud is left vndone,
for want Lord of thy grace.

Feeling

The petition of the penitent.

F^eeling therfore the burthen of
our sines, which is so great :
With humble spirit, with contrite hart,
with tares we thare entreat.
Us to behold poure wretched wormes,
which do our faltz confessse :
And eke unsaynedly bewayle,
our wofull wyckednesse.
Whiche dayly doth abounde in vs,
to our reproch and shame :
Let mercie yet prevent thy wrath,
so^r hond^r of thy name.
And as our secret sighes for sinne,
to thos are not ynknowyne :
So cravynge mercy at thy hands,
accept vs so^r thy owne.
That we being new buylt by grace,
may lothe this lump of sinne :
And clad in vertuous godly lyfe,
may still procede therin.
Perfouning our profession,
tyll finished are our dayes :
That then in passing ioye with the^e,
we may remainn alwayes.
Grant Lord this our petition,
which art the god of might :
That through thi Iesus Christ we may
be righteous in thy sight.

FINIS.

21